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133 tains. From each pocket between these mountains an ice-
137 cold affluent comes swirling down to the main river. The predominant tree in the river valleys is the cedar[1] which in many cases attains great girth and height. Cottonwoods flourish in places, and everywhere there is an almost impenetrable undergrowth of devil's club, berry bushes, and other shrubbery of almost tropical density. On the lower slopes of the mountains, moss-festooned pines and spruces are the most common trees, gradually becoming smaller and fewer until the
139 barren peaks are reached. The mountains rise so precipitously that their snowcaps and glaciers seem to overhang the valley, a narrow ribbon of green winding far below. The range of vision from the bank of the river is limited by the all-encircling mountains. Here and there a distant vista opens up to expose peak after peak, but on the whole there is a feeling of confinement, in contrast with the open wastes of the upper country where the Bella Coola rises. Mountains, forests, flowing water, these are the three dominant impressions of the country (see Plate 6).

136 The mammals of central British Columbia, although comparatively common, have never been of primary importance.
[291] The marten, the wolverine, the lynx, and bears, both black
[262] and grizzly, were formerly hunted for their skins to serve as cloaks. Deer were killed whenever possible, but formed a
[439] negligible item of diet. The beaver also was prized for its
[28] flesh. The skins of moose and caribou were traded from the
[237] Carrier Indians, but neither of these animals was found in the
[251] Bella Coola area. The mammal of greatest economic impor-
[262] tance was the mountain goat, the wool of which was woven into
[223] blankets. Smoked goat meat was formerly found in every house and was almost the only flesh available during the winter. Small game was abundant, but seals were a luxury. Neither were birds of great importance to the Bella Coola. Members of the tribe resident near the sea-coast used to kill

[1] Appendix C contains a glossary of the scientific names of the flora and fauna mentioned in this monograph.

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quantities of ducks and geese, and the inhabitants of the inland villages sometimes made hunting expeditions to the nesting places of wild-fowl in the lakes of the interior uplands. Although numbers of birds were sometimes killed in this way, they were never a steady article of diet. The same is true of grouse. Always plentiful, these birds were commonly killed, but never in large numbers.

The basis of the food supply was fish. The river teemed with salmon, which enabled the country to support its relatively large population. Spring, sockeye, hump-back, dog, and cohoe salmon, all entered the river in thousands during the spring and summer, while the steel-head could be caught throughout the year. They were taken in weirs and their flesh smoked for winter use. Throughout the year, salmon was the principal article of diet. Second in importance was the olachen, a fish somewhat resembling a herring, which entered the river in great numbers during April or May. They were taken in purse-like nets,[4] allowed to rot for ten days or two weeks, and then boiled. The grease was skimmed off and kept indefinitely to be used as a relish for other foods. It was always a sign of poverty if a person were obliged to eat berries without olachen grease. Trout and bull-heads were found in the river, but were not sufficiently plentiful to be of importance.

Although no form of agriculture was practised, the Bella Coola used vegetable food to a considerable extent. Berries were abundant; some were eaten raw, but many more were pounded into a pulpy mass and dried in the sun. Cakes prepared in this way kept indefinitely and formed one of the regular winter foods. The bark of the hemlock and cottonwood was eaten, as well as the roots of many plants. In recent years many of these have not been used, so that an investigator is apt to overlook their great importance in early times. Although useless for food, the cedar was the corner-stone of Bella Coola material culture. From its trunk were split out, with wedges, the wide planks which formed

[4] See Appendix A for a description of olachen fishing.

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[775] [774] to the land above whence, in course of time, it comes down to earth again to reanimate a new body.* Consequently, the success of a hunter does not indicate his mastery over an animal so much as the latter's good-will in allowing itself to be slain by one who has pleased him by ceremonial chastity (I, p. 110), or by one who has been endowed with skill by some other supernatural being. Men are accordingly careful to obey the wishes of their quarry. Long ago, a mountain goat told a shaman that he and his friends liked soot, so a hunter who has killed one always smears two bands of sabot across its face from the right eye to the left side of the mouth. Another shaman was told by a bear never to use [411] owl-feathered arrows since none of his fellows killed with such would return. Plumes of other birds have since been used, preferably those of mallard ducks. Sometimes the wishes of an animal require considerable ritual. For example, when a bear is killed, the carcass is stretched upon neatly arranged evergreen boughs and skinned. The hunter reverses the pelt so that the tail lies near the neck, with the whole hanging loosely over the body. He pats it four times, as if pressing the skin back into place, and says:

[789] "Please don't linger. Go home and return," or,

"Please come to me tomorrow. Tell your brothers, your sisters, your uncles, your aunts and your other relations to come to me."

Should this be omitted, the animal is likely to stand up, skinless, shake itself, causing the pelt to return to its place, and run away. Yearling mountain goats are especially prone to do this, as already mentioned. Even if an animal does not show its resentment by escaping in this way, it often refuses to return to earth unless the proper rites have been performed over its carcass.

[262] Bears have another aversion: they do not like to be eaten by men. So the hunter leaves the skinned body for wolves

[185] *There are disbelievers in Bella Coola as in every other community, and several of the older men express disbelief in the transmigration of animals.

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and eagles whom he invites to devour it. In so doing, he does not address them by their usual names, but calls Wolf, *Mhaxi-gamum*, "The Devourer of Meat Which He Does Not Kill," that is, "The Biting Scavenger"; and Eagle, *Acaikuiyaxi-gamum*, "The Constant Eater," that is, "The One Who Eats before He Is Hungry." Now morning the fish has been devoured and the hunter believes his guests have eaten it. Animals and birds, being supernatural, can hear the words of mortals and read their thoughts. The significance of these actions is that animals have the power to conceal themselves, so a hunter must gain their favour before he can hope to succeed. Belief in the efficacy of such customs as these is rapidly falling into decay and bear meat is now often eaten, but the skull is carefully placed in an evergreen tree near where the animal is slain, so that it may come back to life.

Fish, likewise, are immortal. In autumn the streams are choked with dead and dying salmon, but the Bella Coola know that they are not really dead, they have merely shed their worthless blankets in accordance with *Algunkw*'s decrees. At that season of the year he causes the rivers to rise so that they will sweep away these useless and outworn cloaks.

Although the salmon, from the kindness of their hearts, allow human beings to feast on their blankets, yet they have certain likes and dislikes which are carefully observed. From the time the first spring salmon appear (I, pp. 739-740) until the rising of the *July* moon, women are not allowed to eat them or to go near the river. Men may eat the fish, but instead of throwing the bones to dogs, they carefully return them to the river saying:

"Please come back tomorrow."

If this is inconvenient, bones can be thrown into the woods with impunity.

Salmon, like men and animals, live a human-like existence in their homes far beneath the surface of the ocean. They lack and desire earthly objects, especially pounded cedar-bark (see Appendix A) to use as sponges for their children, as the Bella Coola thread pieces of it and eagle down on the water.

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the bait to follow him into water up to her waist. Then Raven suddenly grasped her under the arms, hauled her into his craft, and fled. The sculpin salmon were cried out in anger and leapt into their canoes for pursuit, but one by one they sank. Whose bait drew her back with it, a time the chase was close; in fact, the sculpin salmon nearly caught Tukaid'i in Yurok Rock-rock Area, but as danger threatened, Raven seized a pole and delivered several vigorous thrusts which sent the canoe beyond the reach of the already sinking pursuers. The pushes made in the water by his thrusts are still visible near the site of the Bella Coola Cannery, as well as the pole which he threw ashore when he had finished with it; a hemmer perished and can still be seen immediately behind the manager's house. At the mouth of the Bella Coola River, Raven threw the chief's daughter into the water. The descendants are the sculpin salmon which visit that stream; and it is due to his failure to capture more than one, that so few sculpin come to this river.

Another version of this myth was collected from a Kincagait man.

It describes how Raven went alone to Tukaid'i at the head of the salmon, in the guise of an old man. He was courteously received at the house of Hoqua, chief of the salmon, who gave him a meal of dog fish. Raven carefully watched to ascertain what he had received from his wooden world, and when he found out that it was the bone at the back of the neck, he secreted one in the palate of his mouth. Presently one of the salmon women became ill, and Hoqua said:

"Old man, you have hidden a bone."

The salmon searched Raven, but failed to find what he had hidden, and he was able to return to Kincagait with it. He added this bone to one of his models, and it was at once able to swim strongly; in fact, it became a real salmon.

This fish was the ancestor of all coast-head salmon, which are still called *Sawaxaldzaxai ai Kyaax*, "The Salmon-like Fish of Raven." They are not considered as valuable for food as other salmon.

Another exploit accredited to Raven in the beginning of time was the bringing of herring to Kincagait.

Many of these fish then inhabited the ocean, and Raven determined to bring them to increase the food supplies of his people. A god happened to catch a single herring far from shore and brought it to Raven, who secured Tukaid'i with its scales. Then he set out for the land of the herring beyond the western ocean. On arriving, Raven went to the house

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of a woman, Ishdemde-a, who dwelt with her mother, a Ghil. After a meal, Raven led to his lodges by telling her of the countless herring that lived at Kimsquit, and how happy he could make some of her relatives by taking them home with him. Ishdemde-a declined the story and sent one of her brothers to investigate Raven's canoe because, if the fish were plentiful as he knew, some of the stinks would certainly be in the craft. The herring youth hailed inside the canoe, and was deceived by Raven's subterfuge. On receiving a favourable report, Ishdemde-a willingly gave Raven a large box filled with herring. Elated at his victory, Raven set out for home and threw his spell over the water as he neared the beach at Kimsquit. The Kimsquit people knew of Raven's search for herring, and did not at first believe him when he reported his success, but the fish followed so rapidly that his claim was vindicated.

The herring so obtained were the progenitors of all that now live in the waters adjacent to Kimsquit.

One of the foods regarded by the Bella Coola as a luxury is a foam-like whip prepared by beating up dried buffalo berries in water. Raven is given the credit for introducing this to Bella Coola.

Long, long ago, Snutshmulk, a mountain in the Carrier country above Burnt Ridge, was a chief, possessing human characteristics. Buffalo berries flourished on his slopes, and he wanted to keep them for food for his guests. On one occasion he invited all the animals and birds, including Raven, to a feast and dance. His house was the interior of the mountain, and when all had assembled he carefully closed every opening so that none of the berries could escape. Raven determined to obtain some of this food for the Bella Coola, and accordingly used his power to keep one of the guests to go outside. As soon as a door was opened to let this one, Raven seized some of the whip and flew away, carrying drops of it in his flight. Raven gave wherever the drops fell, and since that time everybody has been able to make this luxury. Snutshmulk was very angry, but could do nothing.

Though *Hyperion* covered the world, he did not make it perfect nor apply it with many of the conveniences possessed by men of the present generation. Raven, endowed both with imagination and tremendous power, was always seeking ways of improving conditions. In the beginning of time there were no mirrors, and if a man wanted to paint his face, or decorate himself for a dance, he was forced to rely on the calmness of

[illegible] larger than all the Kitkeata chiefs were powerful, but Tsakois was the greatest of all. It is said that one of his prerogatives was to exercise *jus primae noctis* whenever a Kitkeata was married. Without question, tales of this chief's powers have become exaggerated in transmission, none the less they show that the Bella Coola realize the great importance of the northern chiefs. Concerning their nearer neighbours, the Bella Bella, the Bella Coola understand the way in which the members of a family combine to help their chief in the giving of presents. They say that the Bella Bella consider the Bella Coola practice of each one endeavouring to make himself a chief to be foolish in the extreme. Such is also said to be the opinion among the Kwakiutl, who support their contention that in Bella Coola all are chiefs, from the fact that fighting exists under the users of all, whereas in Fort Rupert, their home, such occurs only between the users of chiefs.

Corresponding to the extreme paucity of functions possessed by Bella Coola chiefs, their prerogatives are likewise scanty. Indeed, they take their exhibited seats only during certain rites of the secret society connected with chiefs, at potlatches, and at ceremonial meals. These last occur whenever a deer or seal is killed, the latter is considered a great delicacy.[1] Anyone can kill a seal, but it would be unthinkable for a Bella Coola to share its flesh with his immediate family only. The animal is cleaned, the hole made by bullet or spear carefully plugged, and the carcass boiled whole in a large box. Meanwhile a herald [illegible] announces the chiefs to the house where the successful hunter lives. If the meal is to consist merely of one small seal, only a few chiefs are invited, those of greatest influence through their possession of "strong" names. When several seals have been killed, the number invited is correspondingly larger, but no woman may partake unless she cooks

[1] This is said to have been a personal prerogative, not shared by all chiefs, and requiring validation by valuable presents.

[illegible] Here ends the text described in the paragraph above as the present time. In fact, the observation of seal meat by chiefs alone was discontinued towards the close of the last century.

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as a man by the duly validated ownership of a chief's name in his own right. Formerly a slave was never allowed to eat seal unless he had been the slayer. If many seals are killed, chiefs from adjacent villages are sometimes invited. The chiefs seat themselves according to their proper positions and are first served with the blood-stained grease that floats to the top of the water as the meat is boiling. When cooked, the meat is cut into strips, measured in terms of so many finger breadths, according to the number of guests. The cuts run down each flipper, so that each receives a narrow strip including one of the toes. The head is always given to the herald.[1]

Wealthy chiefs frequently invite their fellows to ordinary meals even when no seal or deer has been killed. On these occasions, as at seal feasts, the guests are designated by their ancestral names, not by those in general use.

Chiefs are also accustomed to meet for the discussion of matters connected with the winter ceremonial; on such occasions their number may be augmented by men of influence in the secret society, though they do not rank as chiefs. Such a meeting is always called when a new member is to be initiated into the *Dsonoq* society. If there is difference of opinion the influence of even a *wamid* chief is outweighed by a man of importance in the society. The matter is discussed by all present and a decision reached by general agreement. It is difficult for a white man to understand how such is possible without either a vote, or general recognition by all that the claim of some individual must be accepted. The writer was present at one such meeting, and was struck by the manner in which, after considerable, and at times heated, discussion, a consensus of opinion was reached, and accepted even by those who had proposed a contrary course.

Near every village is a place where the chiefs hold such meetings. All the inhabitants know the general locality, but

[1] Every effort was made to ensure the accuracy of this account, but errors must [illegible] to an account of the length of time which has elapsed since the ceremony [illegible] not in full detail.

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ability are always seeking to lend goods to those who are planning potlatches or other rites, knowing that the investment is safe and lucrative. [556* 126]

X uses his own discretion as to how much wealth is necessary. He knows how much he owes for presents received on previous occasions, and would not dream of giving a potlatch until able to repay these. Failure to do so would hold him up to the derision of the whole countryside. But he acts upon his own judgment with regard to interest. If he continues to hoard goods until he is able to repay with great increase, he gains prestige from his generous returns, but meanwhile he does not enjoy the distinction which would have followed a smaller affair at an earlier period. Further, there is the uncertainty about how much his wife's family will contribute, though that can be estimated with a fair degree of accuracy; in Bella Coola every transaction is made publicly, so each man knows the wealth of his neighbour. The favourite month for a potlatch is October, before the *kwiot* dances, when there is abundance of food. At this season there is plenty of salmon roe, berries, and crabapples, all of which might be ruined by frost. Occasionally, a potlatch takes place after the *kwiot* period, but in that case the only foods available are olachen grease, smoked meat, smoked fish, dried hemlock-bark, and dried berries. If several men in one village decide to give potlatches in the same year there may be rivalry and dispute as to which shall be first. There is no satisfactory method of settling this point. [796] [262] [578]

When all is ready X tells a herald (I, p. 844) to summon his fellow villagers to his house the following day for *slāuntun*. It is customary for all to accept, but no social obligation is broken should a man or woman fail to do so. [203]

The next morning no one eats in his own house, knowing that free food will be distributed. While his expected guests are adorning themselves by washing and painting, X, aided by his family and others, prepares large quantities of food, borrows boxes, and makes other necessary arrangements. Pre- [302 420]

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the potlatch is recognized to such an extent that an attack upon envoys is unthinkable, though one or two myths recount how this unwritten law was violated on rare occasions. A canoe meeting potlatch messengers veers over to the other side of the channel to give them the right of way.

On reaching the destination the canoe is brought to close to shore until the inhabitants of the village have gathered on the beach, which they swiftly do on the arrival of strangers. The messenger sounds his whistle, the significance of which is fully understood by members of the *nusuk* society. Any chief who wishes to show his wealth and importance will invite them to his house. As they are landing, he sends a herald to summon a number of influential people of his village, who seat themselves in their rightful places. As the messengers enter they are given seats on the bench behind the fire, the spot usually reserved for chiefs. A number of lads are called in to roast smoked salmon, and when this has been done the fish are broken into shreds by young girls and served to the messengers on a mat, in lieu of a table-cloth. The envoys do not deliver their message as soon as they arrive. On the contrary, they spend the rest of the day aimlessly talking with their hosts, and sleep in the house where they have been received.

The following day likewise passes without ceremony, but towards nightfall the host summons all his fellow-villagers to his house. The singers take up their customary places and beat out a *hesiut* tune. Upon hearing his or her air, the owner of it starts to dance. Using their own discretion, the singers beat out the tunes of *hesiut* after *hesiut*, and each dances. In like fashion the singers beat out *nusuk* songs, and the owner of each dances. Since the supernatural beings are not present, the dances are merely of a ceremonial, not a sacred, nature. When all have danced, each gives a present to the envoys. These gifts are not returnable. They are merely "eagle down," but it is necessary that something be given to validate the dances. The value is immaterial, so far as the purpose is concerned, though a chief who wishes to exhibit his chief-like

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The first course is dried cohoe salmon mixed with olachen grease. The fish is first placed in boxes, approximately one to every four persons, though a chief may be honoured by an individual box, and the grease poured over it. As always, any food not consumed is carried away. Failure to do so would be an insult to X. Then round wooden dishes are distributed into which are poured the berries of *Vibirnum pauciflorum*. The waiters pour olachen grease over these and the mixture is eaten with wooden spoons. These two foods are invariably the first meal of a potlatch.

If the *sisi* of the last guests to arrive has not returned the power given him by the Bella Coola expert, he now stands up and shakes his rattle as a signal that he desires to start his dance. The Bella Coola *sisi* also stands up, and the visiting *sisi* contorts himself and finally pretends to produce something from his stomach, which he throws across to his colleague. The latter feigns to catch it, cries *heip* loudly several times, and makes the motions of hurling what he has just received into the room at the back of the house where the initiates are concealed. Then he sits down. Meanwhile the last-to-arrive party of guests have started to beat out the tune of one of the *sisi*[10] songs of their own *sisi* who dances in time to it. Then another song is beaten out and another member of the party dances, and so on until all have danced who desire to do so. Each wears his own head-dress and each performs in the manner already described. After the dancing, the members of this party of guests give presents to X and other Bella Coola chiefs. There is no fixed ratio between the value of the gifts and the rank of the recipients, though chiefs receive more than lesser men, and X most of all. These presents are *qaaqiluc*, which may be translated as "eagle down-ness," merely a mark of friendship and goodwill. They are not returnable. Goods so received are distributed by X with his other possessions at the potlatch, care being taken not to return them to the donors, which would be insulting.

[10] In the songs (I, p. 307) are sometimes used.

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the front-door facing the river, but has to leave the house through the trap beneath the enclosure where she sleeps. The Bella Coola consider it unthinkable for a girl to disregard these prohibitions, but if this should happen, she would be chased home by her parents, by the Guardian of the River, or, in fact, by any elderly member of the community. The strongest reason for respecting these regulations is the belief that disobedience brings death; no one knows how it is inflicted, but a careless girl soon dies. During this period she cannot eat fresh salmon, though she is allowed them if they have been smoked for four or five days. Her scanty meals are brought to her in the enclosure where she is virtually a prisoner. It is true that she can leave it and wander in the woods, but her comrades avoid her as being in an unclean condition of which they are afraid, and she is barred from taking part in all activities by the river which constitute so large a part of the life of the Bella Coola. A girl cannot pick berries during this time, as no more would grow in the valley which she had thus defiled; she must not touch anyone, nor allow anyone to touch her; she must not pass in front of a man; she must go to bed before everyone else in the house, and be the last to arise. The danger of breaking some taboo is so great that it is safer for a girl to remain within her enclosure where her mother, and other old women, gather to tell her the many things which it is fitting for an adult woman to know. This seclusion is not pleasant, but it ceremoniously serves to emphasize the importance of married life to which it is a prelude. The writer remembers an occasion when a Bella Coola family was eating very fresh salmon while one of the daughters, who had recently reached adolescence, watched enviously. Her grandfather saw and gave the child an orange, remarking that in his youth little girls did not receive such dainties to smallpoxes their lot.

Adolescent girls wear certain distinctive articles of clothing and ornaments. The most noticeable is a skull-cap bound with grass; this is the only time in a woman's life that a hat is worn. She also wears ear-rings, each consisting of a small

! [i.e. - one year after puberty - Analyst]

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entertained such kindly sentiments towards him that he would be glad to have his friend receive it.

In recent years the number of incombustible objects has increased enormously with the introduction of metal utensils, gramophones, and other things obtained from white traders. Although these are considered to be of use to the ghost, and must be carefully placed near the grave, they can be publicly exchanged for others by a relative. The sentiments expressed on such occasions are that the ghost, though aware of what is taking place, does not resent an open transfer; and that it is unnecessary to deposit the equivalent of what has been removed. There is undoubtedly a vague idea that the ghost uses, not the actual object, but its essence, which is received by the deposition. It must be emphasized that this feeling has not become crystallized to such a state that it is customary to replace goods laid at the grave with others. Such an exchange in a sort would cause animosity if carried out by anyone except a near relative.

Sometimes a dying person requests that a house be erected over his grave, a common Bella Bella custom. This is built immediately after the funeral and articles that cannot be burnt are placed within it instead of being piled on the ground. The sorrowing relatives may choose to erect a picket fence around the spot, but no other mark for the grave is put up until a memorial potlatch several years after death. House or fence soon falls into decay and rarely an effort is made to repair either. Nor is the grave itself disturbed. Cow-parsnips, which are much used as food, grow frequently in cemeteries, but no one would gather the shoots that rise above a grave; they are found belonging to the dead person. The white man has taught the Bella Cola how to plant apple-trees and these are often set out in graveyards, though the fruit is allowed to fall to the ground for the benefit of those interred beneath. The Bella Bella are customarily to have replaced at intervals the coffin containing a dead person, but this seems never to have been a Bella Coola practice. Indeed, a grave is never

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place in the manner already described. After passing through the fourth hole, or for the fourth time through the single opening, the two go to some lonely pool in the forest where the mourner washes. They light a fire and deposit on it some of his clothing, placing the rest in a stump or hollow tree. The friend always takes with him a supply of new clothing which the person being purified puts on and returns home, cleansed from the immediate taint of death. 764 783

The above rite protects widower or widow, but does not alter the fact that for one year they are ceremonially "unclean" and must obey sundry taboos. They must not go to the bank of the river, or even appear at the front door of a house facing it. To do so is displeasing to the salmon; for the same reason they cannot eat this fish unless it has been smoked. If they wish to travel on the ocean, they cannot embark at the village but must go through the woods to a point on the shore and there be picked up by the canoe. There is a regular "Widows and Widowers Rock" about a mile on either side of every village on the ocean. The one near Kimsquit is called *Xplow'ti*, and there is thought to be blood on it. A person mourning a consort must wear a hat decorated with miniature coppers of which the bottoms are bent upwards; should this be omitted, when the offender remarries, the new husband or wife will soon die. 765 [783] [825] [262] [484] [292] [761]

In addition to these taboos, there are customary laws of behaviour, an infraction of which renders the offender liable to social disapproval. Widows and widowers should cut their hair short, and the former should rub ashes on the face. Sexual intercourse is prohibited to both sexes; if this rule is broken, the relatives of the deceased are insulted. Remarriage should not take place for at least a year, although among poor people it sometimes occurs after only six months, in which case all taboos and restrictions automatically cease. There is no law on this point, but it is considered *tsitsa* to allow this period to elapse. These requirements clearly indicate that bereavement is not merely an individual affair, but entails social and [621] [302] [734] [587] [735]

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These become lilies (of the species known as *lilkûwalp* or *walilkwätsälätsälätz*, "The most potent of the pond") from the roots of which a tonic can be brewed. They can be collected by anyone, and the places where they grow are well known, but certain rules must be followed. Before reaching the pond the gatherer must find four spruce saplings, cut from each a bough projecting eastward, and lay these two by two, beside the water, with a space between. After plucking the lily roots he must place them on the ground between the spruce branches and tie the whole into a bundle with strips of dyed and undyed cedar-bark. He must be careful to wind these wrappings clockwise. On arriving at the house where the tonic is to be prepared, the bundle must be thrown in through the smoke-vent, never carried through the door. After these precautions the medicine can be prepared with safety. The roots are cut into thin slices and boiled for four days; a sick person then drinks several cupsful of the brew, which is particularly good for the blood. This remedy is especially effective if the patient is observing ceremonial chastity. The person administering the potion sees to it that the one being treated conforms to certain regulations for forty days. He must not eat fresh meat, fresh salmon, or any food prepared by a widow or a ceremonial woman; he must not approach too closely a girl who is secluded following puberty, and he must observe absolute continence, not even sleeping with his wife. Death follows the breaking of any of these taboos.

Although supernatural good fortune is most frequently obtained from either a *mämqut* or a *nuiaiâ*, it can be derived from other supernatural beings. In such cases the acquisition is seldom dangerous. The following tale describes the *gekûs'i*.

Long before the coming of the white man, but very long after the [illegible] was also called *G'mâiâ*, was making mountain goats on Mount Tsquiaiat when he heard on the upper slopes a peculiar cry which he recognized, from descriptions given him by the old people, as the note of a *gekûs'i*.

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of these demi-gods of antiquity are favourite themes for stories. The powers of the later shamans have been far less than those of their forefathers, and their exploits have been of a somewhat different character. Hence it is possible to divide the subject into three sections:

(1) Shamanism in the distant past.
(2) Modern shamanism.
(3) Shamans from the dead.

SHAMANISM IN THE DISTANT PAST

Information on this phase is contained in stories and a few anecdotes which describe the achievements of ancient demi-gods, endowed with miraculous powers of various kinds. The tales are similar in type to those dealing with the granting of supernatural aid to the unfortunate, so that it is in many cases difficult to differentiate them. As might be expected these narratives are not exact. Frequently the teller does not know from what being the ancient shaman received his power, nor can he explain the abilities described, which are different from, and superior to, those with which he is familiar. In fact it is customary to describe any mythical hero as a shaman.

Tales of this kind can be related by any one; they are not the personal property of a specific family. Many of them, that of *Wanmal'ai*, for example, are well known and are told and retold constantly.

In addition to information obtained from stories, a few isolated facts are remembered regarding ancient shamans. It is thought that various taboos connected with hunting were known by them in the distant past. Such restrictions and injunctions were firmly believed in and strictly adhered to until [illegible] The usual method of hunting harlequin ducks is, or was until recently, from a canoe, with a sapling set up in the bow to hide the hunter, crouched with bow and arrow in readiness; several shamans, however, were able to kill the birds by merely waving the butt-end of a paddle towards them. Such power

1:McIlwraith E-5 ([1922-1924])948
NEs Bellacoola NEs

would be of enormous value, since the Bella Coola consider these ducks a great delicacy, and say that their flesh resembles that of seals. In fact, when an invitation to a seal feast is given the words used mean, "come to eat harlequin ducks."

No attempt was made to collect all the shaman stories current in Bella Coola, but the subject is amply illustrated by those gathered, of which the following is representative.

The Adventures of W'axwaxʷis

Long, long ago, there dwelt among the people who lived on the shore of Dean Channel and were partly Kimsquit, partly Bella Bella, a mighty shaman, *W'axwaxʷis*. He was a married man with a son just learning to walk, and an adopted one about twelve years old. One day *W'axwaxʷis* told the latter to fetch water, but the lad was lazy and made no motion to obey, so his foster father kicked him angrily. Whereat the boy cried out:

"What are you hurting me for? Why don't you kick your wife or your partner? They are always sleeping together when you are away."

W'axwaxʷis apparently paid no attention to this, merely saying:

"Stop crying. I am sorry I kicked you so hard. Run along and get the water."

W'axwaxʷis, who was a great hunter, began to get his canoe ready for a seal hunting trip, and told his adopted son to accompany him. The two set off within a few hours. *W'axwaxʷis* owned a stick of which one end exercised the power of causing death, and the other of restoring life, he had only to make the motions of throwing this stick as a living creature, death-dealing and foremost, and the one on which it was pointed fell dead. Many seals had been killed by this means when *W'axwaxʷis* asked the boy:

"What was it you said when I kicked you?"

By this time the lad had regained his temper and was sorry he had disclosed what he knew.

"I said nothing," he answered, "but gave a shout of pain."

"You liar," *W'axwaxʷis* calmly replied. "You said that my wife was sleeping with my partner."

The boy, realizing that all was known, answered truthfully:

"Yes, I did say that. I have often seen her doing so when you were absent."

It was late afternoon by this time and *W'axwaxʷis* at once headed back to the village, which they reached soon after dark. No one saw their approach, as *W'axwaxʷis* told the boy to stay with the canoe and the seals

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grizzly bear, apparently killing it. He had rolled the carcass over to the bank, preparatory to skinning it, when the second barrel accidentally exploded. The noise woke the "dead" bear, which grappled with the hunter and mauled him in spite of his cry:

"I never hurt you."

The man finally escaped and made the best of his way back to the village in a badly wounded condition, dripping blood. Some boys saw him and rushed home, telling of the news to which the chief was returning. Suddenly a supernatural being appeared unto him, saying:

"I am *Algunisa*'s son whom you have twice slain while I was attending to my father's business. But he is pleased at your gift of copper, so I will help you."

The supernatural stranger was none else than the cherished son of *Algunisa*, *Sinaiqoamaisla Algunisa*. It was he who had previously appeared, first as the strange creature, and then as a bear. He told the man to close his eyes, and, when he had done, his wounds disappeared. Soon after the people, who had been summoned by the boys to help the hunter, met him returning and were amazed to find him uncured.

THE MAN WHO WAS HELPED BY GRIZZLY BEAR

Once long ago, there was a poor man; he had no friends. Nothing that he attempted prospered, until finally he was reduced to drinking the water in which dog salmon had been urged preparatory to boiling. One day when walking in the forest, he saw a man swimming in a lake. It was really Grizzly Bear which had urged off its skin on the bank and had covered the water as a ruse to unload excess itself by throwing heavy stones back and forth.

"Please come in," said the swimmer to the poor man. "Take off your clothes and wash with me."

The man did so, and when he was in thinks the bear said to him:

"You have been doing wrong in drinking that foul dog salmon water. None of us supernatural men like you to do."

The bear massaged the stomach of the man and pressed his fingers into his mouth, until he vomited. This [illegible] four times, until the man was purged of all the salmon water. The bear strongly urged him never to drink any more of it, and since that time he has obeyed the injunction, realizing that the supernatural men did not like it. The poor man was then scrubbed with devil's club, branches, spruce branches, and other thorny boughs which loosened his flesh. Yet, the bear threw one of the heavy stones across the lake, and told the man to take it back. He tried and failed. Again the supernatural one rubbed him with the thorny

1:McIlwraith E-5 (1922-1924)1948
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it is certain that ones of this type took place about 1870. No information could be obtained about other surgical practices. The Bella Coola are unacquainted with either trephining or cupping, and it is most unlikely that they performed more than cutting and the setting of broken limbs. Though incisions are primarily for boils and abscesses, one may be made in case of any obstinate pain, in the belief that some foreign matter has entered the body and must be extracted. 752 [759]

For Stomach-Ache (two means) 757

(1) Peel the outer surface of red elderberry roots and chew a section until all the juice has been squeezed forth and swallowed; then spit out the tasteless bark and take a second piece. This must be continued for some time. It is dangerous to allow the liquid to remain within the stomach, so warm water must be taken as an emetic.

(2) Take five roots of the plant *ma'xwal i*, each about one-tenth of an inch in diameter and one inch in length, grind them to powder and pour on water. Warm the mixture to body heat and drink in large quantities. This acts as an emetic and the patient feels hungry after vomiting. If cooked for a longer [262] time, the roots provide a valuable food.

This medicine is not sufficiently potent for serious attacks.

For Stomach-Ache, and also for Other Internal Pains (two means)

(1) Strip the bark from a *kul'nelp* (birch?) branch a few inches in diameter and about three feet in length, and boil for an hour in a small amount of water. Care must be taken not to boil the decoction too long or it will become poisonous. Drink about four cupfuls of the mixture. It causes the stomach to heave violently, followed by vomiting. Then drink warm water, which also acts as an emetic. Take a further potion of the medicine, then more water, and continue with alternate doses until the vomit is clear. This medicine is so powerful that a patient usually recovers by the following day.

1:McIlwraith E-5 (1922-1924)1948
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phases of activity, leaving here only certain rules about diet and a number of prohibitions which hunters must observe.

FOOD TABOOS OBSERVED BY WOMEN

Women must not eat bear meat. To do so would derange the catamenia and cause profuse growth of hair.

Women of child-bearing age must not eat beaver. To do so would cause a difficult delivery.

A woman of child-bearing age must not eat toasted salmon until the sticks have been removed which hold it in front of the fire. She will bear twins if this injunction is disregarded.

TABOOS OBSERVED BY HUNTERS

No hunter or fisherman may leave the village in the morning if he has been foolish enough to break the night's fast. It is customary to depart at dawn and take a small meal when nearing the hunting or fishing-ground.

No hunter may drink water in which dog salmon have been soaked. Animals dislike this liquid and avoid a man with it in his stomach.

When traps have been set, and a party of hunters is sitting around the camp-fire in the evening, no one must pass between it and one of his fellows. If this should be done, heedlessly, animals would disregard the bait that has been set out.

When mountain goat hunters are travelling, the most expert must lead the party. When he sits down, so must the others, and no one can change places with him. This is said to be a custom of the Carriers as well as of the Bella Coola.

When a hunter is cutting up a bear, he must be careful not to cut a vein which is said to run across the chest and down each fore-paw. To do so causes sickness.

When a hunter kills a bear, he must place either the skull or the whole head in a tree near the scene of the kill, otherwise he will become blind. In some families, the man removes only an eye, place it in a notched stick and set this under an over-

1:McIlwraith E-5 (1922-1924)948
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since each fisherman provided one when his box was filled. 224

No one is allowed to drink water immediately after eating 796
the first olachen of the spring, since to do so would cause a 574
flood. It is considered most improper for a child to cry soon
after partaking of this food; if he does so, he is quieted by [365]
having nettles stuffed into his mouth. As already described,
if a person dies before the first fish have passed through his
bowels, a shaman must wipe his lips with cedar-bark.

After the first meal of olachen, stakes for the nets can be 224
driven, and the restrictions become less exacting. Women are [362]
not allowed to assist in fishing, but the men devote their full
time to the task, working with zest and energy.[1] An abundant
supply of olachen is a source of joy, and all listen eagerly for [325]
the singing of the thrush, *cuscuscush*, which signifies that the
nets are full to bursting. Half jocularly, people invite the bird
to come and eat, but his melody is interpreted as:
"I shall eat when the river is full."

RITES CONNECTED WITH THE FIRST SPRING SALMON[2]

Salmon is the most important article of Bella Coola diet 224
and the rites which accompany the earliest taking of the fish 796
are relatively complicated. [262]

When the first spring salmon have been caught, they are
laid in the canoe with their heads all pointing eastward, up-
stream. The fisherman poles to shore, but instead of landing
his catch, he fastens the salmon to a stake driven at the edge
of the bank so that they remain in the water. A number of
posts are usually placed in readiness, each decorated with
alternate spirals of dyed and undyed cedar-bark and crowned
with an eagle's tail. Each day one or two more fish may be
caught, but all are left in the water until the first have become
soft, thus giving sufficient time for the necessary preparations
to ensue. It is the duty of every owner of a salmon-weir to [343]
build near its end a so-called Spring Salmon House, a shed-like

[1] For a description of olachen fishing, see Appendix A.
[2] Cf. Boas, p. 78.

2: McIlwraith E-5 (1922-1924) 1948
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[Kusiut Society Initiation]

individual, other than an indefinite recollection of the amount of goods used for his dyed cedar-bark. People always have sufficient goods to validate *kusiut* prerogatives; in fact, if a proud person gives too lavishly to confirm the initiation of a relative, the marshals sometimes burn the goods, giving no explanation other than that the uninitiated must not be led to believe that a *kusiut* ceremony is an affair of wealth like a potlatch. Formerly, goods were given only at initiation ceremonies, but between 1880 and 1890 a chief gave presents, instead of food, at a dance. His example was followed, since none was willing to be outdone, although such gifts are still called "food." The name of the donor is always announced, whether he is the dancer himself or one of his relatives.

X, though now a member of the *kusiut* society, is still a novice and cannot give a dance[58] until the next ceremonial season, that is, until one year has elapsed. The marshals instruct him about his costume, and about the manner in which he must deport himself during this period, matters which depend to a considerable extent upon his prerogative. If he is a Cannibal, Scratch, or Breaker dancer he must not eat unsmoked salmon, nor must he enter a house in which either a potlatch or a memorial potlatch is taking place.[59] Failure to obey this injunction would warrant punishment from a foreign tribe. Unless his prerogative is to give one of these, or the Ghost dance, he must keep his face constantly blackened. Every novice must wear a collar of dyed cedar-bark. The marshals warn him to be circumspect in dealing with uninitiated persons; he can talk to them, but it is most improper for him to engage in any familiarity or frivolous play. Above all, he must neither gamble nor take part in non-athletic games.

[58] A Cannibal novice, however, begins to exercise his prerogative immediately, although he must also perform a complete dance the following year.

[59] This prohibition was once broken at Kwaqa'ut. A skilled healer was required to arrange the matter at a memorial potlatch and the only man fit for the purpose, a resident of Ilutcil, was a Cannibal novice. After much deliberation he was called upon, but great care was taken to hide his identity and it was years before the infraction became known.

2: McIlwraith E-5 (1922-1924) 1948
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[The Cannibal Dance]

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away since no female can witness a Cannibal's first meal. Three *kukusiut* are dispatched to ask for food, as if they were begging on behalf of X. Olachen grease, dried salmon, dried meat, and other luxuries are always given to them, and the uninitiated women are excited at witnessing this collection of food. Sometimes a request is made during the day, and the messengers are entitled to call upon any individual by name to provide grease or some other delicacy.

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The actual feeding is done by a shaman who is also a *kusiut*. He first dips his hands in the grease, warms them at the fire and rubs them over X's face as the struggling Cannibal is held by six or eight *kukusiut*. Members of the society keep calling out *hoip* to soothe X, who is supposed to be like a wild animal, and to have lost all desire for ordinary food. Like a maniac he snaps at the shaman's fingers, while the *kukusiut* cry out and the uninitiated watch with fear and amazement. After rubbing the Cannibal's cheeks four times, the shaman shouts out that he is almost ready to eat. The heralds echo his words, and go through the village to inform all of what has taken place. The shaman now puts a few morsels of food in a spoon and tries to feed X, who struggles and tries to bite pieces out of the utensil itself. Undiscouraged, he puts small pieces of food actually into X's mouth, heedless of the snapping jaws, and at last persuades him to swallow a little.

"He has eaten," the shaman calls out joyfully, and the heralds repeat the good tidings.

An effort is next made to force him to drink, but X only bites the vessel, and the fingers of the shaman, and succeeds in drenching himself with the liquid. But at last he swallows a few mouthfuls.

"He has drunk," calls the shaman, and as before the heralds repeat his words.

The shaman now tells the uninitiated that X will be all right, but that it will be safer for them to depart, so they leave willingly. Heralds keep everyone in the village informed of the events.

2: McIlwraith E-5 (1922-1924) 1948
NE4 Bellacoola NE4

[The Dance of Winwina]

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* 796
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way as with the salmon, except that the jumping is omitted. The order of display is according to the time of ripening for each, but there is so much difference of opinion about this that no rigid order is maintained. The first shown is always the cow-parsnip, but after that there is no definite sequence. The following "berries" were shown at a dance not many years ago: cow-parsnip; *Ribes laxiflorum*; wild gooseberry; tall bilberry; thin-leaved bilberry; blueberry; black huckleberry; red elderberry; dwarf bilberry; *Ribes bracteosum*; salalberry; Canadian buffalo berry; wild red raspberry; blackberry, *Rubus spectabilis* Pursh.; salmon-berry; black hawthorn; flowering juneberry; bunchberry; wild rose; red bearberry.

The informant was not certain that the above was the exact order in which the berries were shown on the occasion described. It is probable that it is approximately correct, however, since he added that the wild strawberry had also been shown, but as he could not remember its correct place he had omitted it. Other old men stated that the following food plants had been used at other *Winwina* dances: *ôô*, one of the *Fritillaria*, species undetermined; perennial clover; black raspberry; crabapple; cranberry; fern root; bracken root. Foods introduced by the white man were shown at a recent dance, including: potato, carrot, turnip, and a miniature can of preserved peaches, such as are commonly used in the manufacture of native wine.

[262]
[177]
[273]

* 575
* 796

Sometimes no one is able to guess the object represented, and when all have grown discouraged the exhibitor puts his ear against X's mouth. The uninitiated assume, of course, that the dancer's supernatural power makes it easy for him to tell the answer and that he is transmitting the information to the bearer who promptly gives it. If an uninitiated person should guess the correct response rapidly, it is taken for granted that she has found favour with the supernatural beings. When the last berry has been thrown on the fire, a *hwiat* stands up and starts a song describing the Hermaphrodite and his actions in the land above. The singer provides his own time by beating

2:16 Seventh E-1 (1922-1924) 1948
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come though an infant in arms, though uninitiated, can be brought to dances by its mother; distinctions between rich and poor, slave and freeman, become of slight importance; all that really matters is whether a person is or is not a Koskimo. Membership in the society seems to the uninitiated the most desirable thing in life, although their fears are always so strong that they never come to dread actual admission. The feeling of class consciousness which exists in a somewhat mild form at other seasons of the year, gives place to a powerful sentiment of superiority on the part of members of the society over those who are not so fortunate. Even the respect normally shown to chiefs is submerged since they, too, are subject to the rule of the marshals.

Apart entirely from this attitude of superiority and inferiority, is the bond of fellowship engendered among members of the society by the rites. Whatever happens, the uninitiated *must* be deceived. Moreover, the psychological effect of performing nightly in a body for a specific purpose is tremendous. Night after night they eat together; night after night they listen to the words of the marshals, who impress on them the need for co-operation and secrecy, who hold before them the good examples set by their fellows who have carried our rites successfully, who emphasize the fact that they are doing as their fathers did. The ceremonial import is of greatest consequence at all these gatherings, but when the uninitiated have withdrawn the *koksiut* relax somewhat and enjoy themselves. The food itself is always of the best and some of the usual restrictions are removed. It is, for example, the only time that women are allowed to eat the flesh of seals. If this delicacy is provided the marshals enjoy the salmon, but after Cannibals, novices, and others have received ceremonial treatment, the remainder is distributed to all and sundry.

It has been stated by some writers, especially those unfamiliar with the significance of native ceremonial life, that the dances of the coastal tribes are orgies of immorality. This point was investigated with care and it may be stated posi-

[illegible]

[illegible]

[illegible]

APPENDIX D

579

1927

note. Supernatural being sent by Jessica's to meet Pinkyman.

child. "One Who Is a Count": The term applied to a youth whose father, a count, will certainly give a goldcoin to men him on the path to social importance. [852]

Ugh be has not yet done so. Such a lot is served commercially an every

Ya.

Ya. Rhetoric shaft crossed pick used by one of the four sections in the beginning of time.

Yaadhar. One of the five women to settle on Tal'a in the beginning of time.

yaaw. Word of concrete meaning often appended to numerals as complete [576]
idiom, for the four sight of a hunter down. [825]

Yaw. "A Dragging Arrow" (an axe dam with a heavy tag). The term [832]
attributed to the transmission of a name from a wife to her husband either as [842]
Drago or later, when being apprehended. [252]

yi Unusual tool of any kind.

yiiiiiiaw. Annoyed name of a Dam man.

yiiiiiiaw. Authenticated, adjective.

yiiii aw. Those who perform or name marriage dances.

yiiiiiiaw. Rarer name of a Bella Coola man.

yiiiiiiaw. One of the five men to settle on Tal'a in the beginning of time. [575]

yi iii, "Weapons of War": The term applied to the presents distributed by the [851]
yiiiiiiaw and his relatives to the bride and here given to securing her hands. [584]

yi. Gifts given to secure, soon after betrothal, by the father of the future
wife to the father of the Coast bride.

yi. Marshal

yiiiiiy. Immoral supernatural woman, synonym for Automobile.

yiiiiiiaw. One of the men who came to settle at Wiwaw Dance in the begin-
ning of time.

yi. Totem pole erected by the five workers at Jaaw in the beginning of time.

yiiiiiiLong position with legs close together worn as a contraction for four days [576]
yiiiiiy adolescent girl, and often by a widow as a widower. [595]

Yiiiiiiaw sung in her time. [595]

yiiiiiiaw. 1st hearing of time during which a dancer does not try to move his feet to
the Time with it.

Yiiiiiiaw. Daughter of the five workers at Gaiha in the beginning of time.

yiiiiiiaw Easter dancer whose disguise becomes apparent through an accident, [554]
yiiiiiiaw Ceremony for pneumbyn, one of the duties of a patriarch, probably that for
invoking the appearance of a masked representation of the deceased.

Yi. Right-time.

yiiiiiiaw. That part of a Cannibal dance when songs are prepared in the middle
of the night.

yo. Imperative singular.

Yo. "I." One of Jaaw's sons in the beginning of time.

yiiiiiiaw. One of the five women to settle at Yaaw'ai in the beginning of time.

yo. Cannot see behind the fire.

yiiiiiiaw. Dancer with handle for pounding stakes to fish nets. [612]

yiiiiiiaw. Mountain on north side of the lower Bella Coola. [705]

yiiiiiiaw. One who welcomes the passage of time by watching the movements of [825]
constellations.

yiiiiiiaw. "The Servants of Wren Killed by Another": Term used by hunters [825]
yiiiiiiaw.

#162

Ala: canoe village.
Alo-qil, "Ax at the Ticking Point": Name given to a lad whose ax was depicted in totemry.
alqaxmaxalus: Refusal to lend to an outsider a family prerogative such as the employment of marriage dancers.
alsaqaltxum: Ritual carried when a chief's fellow villagers are called in, preparatory to an announcement of his coming potlatch.
Alsxiyaqum: Name of a family shaman.
Altus, "The Opening of the Sky":
1.—One of the first men to settle at Kimsquit in the beginning of time.
2.—One of the first men to settle at Dean in the beginning of time.
3.—Name of a feasting dish.
Amaalaklaka: Recent name of a Bella Coola town.
Amaxaxalaxum: One of the first men to settle at *Ahdaxil* in the beginning of time.
amlimaxum: Award having the ability to enter the back-room and treat initiates concealed there. The function probably considers the employment of her skills.
Anlhaiut: Hidden, supernatural beings who execute supernatural Cannibals.
aqhaxsuk: Financial backing of strife.
Aqsaxsaxsa: Wife of Thunder, the supernatural hunter.
Aqsaxsiklaxum: Supernatural cannibalistic experts.
Aqsaqhaklaka: Husband of *Aqsaxsaxsa*, he is known only to Kimsquit.
asaxsaxsak: Recent dance of mystery.
atsaxsaxsaxsa: Visit paid to a rich person, especially the coming of foreign guests to a receiving community.
atsaxsaxsaxsaqa: Call used by hostile tribes announcing to a receiving community.
atsaxsaxsaxsu: The "dragging forward" of a name, crest, or other intangible privilege from wife to husband either on marriage or later or a reproclaiming of the wife.
atsaxsu: To drag a heavy burden.
atsaxsu-ax: Conference joined with *atsaxsu* groups.
atsaxsus: Visit to the supernatural by a Secret initiate.
Atsaxsuxsaxsa, "Dancing Back Wings": Second name after the crown initiate.
atsiqaxsaxsiq, "The Extinction Time": Gradual assemblage of the Initiate after departure of a Cannibal.
atsiskaklaka: Adoption of a person resembling the deceased to replace the latter.
Atsiyaqaklaka: 1.—Supernatural being who arrives laterally.
2.—Name received by a shaman from this being.
atta: Fresh.
attaxum, "Feast Supplier": The term applied to the giving of the use of land or marriage.
Attaxul, "Overlooked": Village in the lower Bella Coola valley.
attiyu: Shaman's caller of dead and undead underfoot, arranged to *shamanic* consults.
Awaik: Cannibal, term applied to a girl secluded on adolescence.
Awaxtaxa: Supernatural name of shelters, applied to those brought by the first people in the beginning of time.
Awaxtlaxa, "A Giant Descends": Name given to an *Ayaklaxa* man in the beginning of time.

(B) THE BELLA COOLA INDIANS

*1892

*[illegible]: Laundry was done where berries are gathered.
*[illegible]: Chief living on Pyrle in the beginning of time.

•

[illegible]: One of the sixth decree.
[illegible]: 1. that person singular.
[illegible]: Having eggs when brought are loose ready for preparation as food?

•

[illegible]: Supernatural animal.
[illegible]: One of the five women who came east of Kwatna in the beginning of time.
[illegible]: To guess as done by the contestant at a Western dance.
[illegible]: Supernatural being.
[illegible]: Lumpfish.
[illegible]: Name of a Galla man.
[illegible]: Modern adult.
[illegible]: Influential Kwatna woman who died about 1878.
[illegible]: Bull-salmon but more fat adults.
[illegible]: A transport companion.
[illegible]: Also was mentioned in an ancient story.
[illegible]: Supernatural, man-like creature.

•

[illegible] "At sea" "At or over". The sky, regarded as the lower side of a land inhabited by supernatural beings.
[illegible]: 1.—"The Crane," someone for Thekiyeek.
2.—The home prerogative of saving Thekiyeek.
[illegible]: "The Everflame"; Someone for Thekiyeek.
[illegible]: Supernatural being who scorns Thekiyeek.
[illegible]: Supernatural big salmon resident in the land above.
[illegible]: Name of a man; Priest's husband.
[illegible]: Name of a woman; Priest's husband.
[illegible]: One of the five men to settle at [illegible] in the beginning of time.
[illegible]: Indian name for Swan Rapids.*
[illegible]: Traveled [illegible] west, as said for Indian.
[illegible]: Ceremony, plural, [illegible]ceremonies. One, term used to denote witness for an adult.
[illegible]: Also mentioned in an ancient story.
[illegible]: "The Stars Above"; Designation of the supernatural western Kwatna.
[illegible]: Collective term applied to the Kwakiutl-speaking peoples of the north.
[illegible]: Also mentioned in an ancient story.
[illegible]: Chief of children-stick people on the lower Crown in the beginning of time.
[illegible]: One of the five men to settle on Kwatna in the beginning of time.
[illegible]: One of the five women to settle on Pyrle in the beginning of time.

*[illegible] was married from a man with the individual usage of an [illegible] was married from a man with the individual usage of an [illegible]

1968 MEGA CHEKA (00010000)

#1972

[0 0 0 0] Initials: Two, probably Gods.
Pantheon: One of the five sons to settle on Shaiyal in the beginning of time.
Pantheon: One of the five sons to settle on Chaiki in the beginning of time.
Pantheon: Bolla Bolla woman mentioned in an ancient story.
Zodiac: Wrongful man.
[0 0 0 0] Religion: Pantheon name of a Bolla Cheka man.
[0 0 0 0] Religion: The gathering of two men for food.
Religion/Folklore: Stone sculpted on their asses by the five settlers of Shaiyal in the beginning of time.
Religion: Wrongful man mentioned in an ancient story.
[0 0 0 0] Religion/Folklore: Public session, planning an marriage, of the bride's assistant myths in order to create children in the town.
[0 0 0 0] Religion: Ritual on the day before a marriage, including the erection of myths by the bride's attorney, the choosing of adornments, and the singing of songs of all kinds.
[0 0 0 0] Pronoun: 1.: Mysterious suppressed woman.
2.: Phone," or "Thank You," a word implying humbleness.
Pronoun[2]: 1.: One of the five men to settle in Pichkai in the beginning of time.
2.: One of the five men to settle in Pichkai in the beginning of time.
3.: Phone of the five men who left in the beginning of time.
Pronoun/Adj: Very suppressed beings who accompanied Pichkaimin.
Pronoun/Noun: Man mentioned in an angry myth of Pichkai.
Pronoun/Adj: Pichkai name of a Wrongful man.
Pronoun[2]: Whose brought to earth by five settlers of Pichkai in the beginning of time.
[0 0 0 0] Noun: Kelly
[0 0 0 0] Pronoun: Cub Cook.
[0 0 0 0] Noun: Transmission.
Pronoun: 1.: Adult tongue.
2.: Phone: Given to which a child tongue (Pichkai).
Pronoun: One of the five women to settle on Shaiyal in the beginning of time.
Pronoun: Transmitted cross.
Pronoun: Mumbi of a Pichkai Child in the beginning of time.
Pronoun: Pichkai
Pronoun/Adj: 1.: Daughter of the five settlers on Shaiyal in the beginning of time.
2.: Daughter of Pichkai son of the five settlers in the region Bolla Cheka called in the beginning of time.
[0 0 0 0] Pronoun: Assemblage of the people for a meal of any kind.
Pronoun/Adj: One of the five men to settle on Shaiyal Island in the beginning of time.
Pronoun/Noun or: Suppressed fancy-pants members in the land of ghosts.
[0 0 0 0] Adjective: 1.: Pichkai-birth citizen.
2.: Pichkai mountain tribe man from mid-west of Bolla.
3.: Pichkai in the Pichkai Bolla.
Pronoun: Bolla name of a Wrongful man.
Pronoun: Man mentioned in an ancient story of Pichkai.
[0 0 0 0] Noun: The waiting for Bolla's power for a lay.
[0 0 0 0] Pronoun: Pichkai night.
[0 0 0 0] Pronoun: Pichkai day.

[illegible]: Wellcome E-5 (1922-1924) 1948
NEA Bella coola NEA

THE BELLA COOLA INDIANS

2:Mc[illegible] E-1 (1922-1924) 1948
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APPENDIX D

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Acquisition: Goods collected by the relatives of a man when working on his own wildlife or carpenter or other artisan in preparation for a potlatch.
Ant woman: A short-legged person who tries to cross a river, water of a string figure.
Arm: That part of a house on either side of the central fire.
Awakener: 1—Shaq, a supernatural being.
2—Shaq, hereditary hunter prerogative.
Awkwardness: Presents given to the man who holds a bride to her husband during a wedding.
Bagwis(anbaluus), "Dark-Heads": A supernatural being.
Be pot: Shadow.
Bequeathal: Clemency, pardon.
Bethel: Brother-in-law or sister-in-law.
Blindness: Shaman's witch with power of life at one end and death at the other.
Bubble: Bloody grease that rises to the surface of the water when a seal is cooked.
Bull: That sex which a child can, that is, the economical prestige gained by the distribution of meat received.
Caribou: 1—Caribou hide.
2—Young meats of caribou hide.
Caucus: Chequer-work caribou-hoof netting.
Chaudi: Caribou.
Chest: Lyre shown consisting of hair of the one festival wood with other superstructure.
Chenchi: Supernatural being who causes nightmares.
Chenchi or Chenchenkin: Wizards, in contradistinction to supernatural beings.
Chenchenkin: Body.
Chenchenkinkum: Description of human characteristics by medical in the beginning of time.
Chinchenchenkin or: Professional name of a female berry-picker.
Chinchenchenkum: Professional female berry-picker.
Chin: Shaman's guardian.
Chinkhan: Canoe.
Chipuk, "When One Runs Divided": Village in the lower Bella Coola valley.
Chilk: Son of the first settlers on Green Bay in the beginning of time.
Chuna: Chinook.
Chuskulus: One of Raven's female Coast relatives.
Clamorous: Bad with gum.
Clin: Dagger's horse.
Cloth: Tree.
Clubmoss: Part of a river where there are rapids and projecting stones.
Coats: 1—Shaman's coats, decorated with coats, covered over goats.
2—Fine goats covered over goats to indicate major ceremonies performed by the deceased.
Clan: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story.
Coyote: Dried dog salmon cooked in water.
Cranefly: Shaded representation of a dead person in cat's form.
Cry, "Someone Jumping through the Roof": A supernatural being.
Cuttle: Black raspberry.
Cutter: Canoe.

2

of these data refer to insects, and may be of interest to entomologists, although my spelling of Indian words is very problematical, because some of the sounds I can neither hear nor make, and I am unable to record adequately many of those that I can hear. The data here given are preliminary to a complete working over of my notes, but are believed to be nearly complete.

Insects apparently were not as well observed by the Bellacoola as were useful mammals and plants, the stinger of the bumble bee, for instance, being supposed to be in its mouth. Few insects had names, that is, mainly those which were used or which troubled the Indians. Insects were not used for food, and honey was unknown until after the coming of the white man. The head of the gad-fly was used as a pattern to painting designs, the coat of the yellow jacket to sympathetic magic or witchcraft, and "fly spit" was said to be good for sores. They had a story about the bumble-bee.

Among the Ulkatcho also observation of insects was wider than that of mammals and plants, and they apparently had names for only a few insects, those which troubled them. Any lynx pits and its method of taking prey were known. Insects were of no use to the Ulkatcho whatever. An instance was observed of an Indian smoking himself with a burning fly held in his mouth. They employed smudges, fish oil, gum of the cottonwood, and blossoms of ewe parsnip with oil to protect themselves from mosquitoes, black flies and no-see-ums, and smoke to protect foods from flies.

The lynx trap, among the Ulkatcho, is called Kinnikun. It is said to be numerous at Ulkatcho, but that it was native and that there was no story about it. My informant voluntarily showed me the pits made by the larvae of the insect and, striking pits to the purpose, demonstrated its well-known method of taking its prey.

The grasshopper (Orthoptera), that makes a noise by rubbing its wings together when it flies, was called Tsilus, among the Ulkatcho.

"Fly spit," that is the material surrounding a nymph of a spittle insect, also known as a frog hopper (Cercopidae), is said

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Polypodium vulgare L., Polypody, Pumunnu Devan Pulal

Folk Uses: Sharp-sweetness mixed with leaves of the red water (*Piper attenuatum* Thunb.) or with other medicinal roots which the fishermen boil together—boiled and the leave decoction taken internally for pains in the stomach, has not for vomiting or diarrhoea. Children on weaning not a purgative.

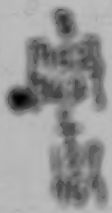
Tamil: Adamal for swollen arm breast.

Southern Carrier: Not used.

Asplenium aphanoneuron Hope, Lace Fern

Folk Uses: Little roots chopped off, from the rootstock, mixed or made with roots or branches of the cornel (*Alstonia boothiana* (Wall. ex.) Wall) boiled strongly, has for a short time only, and the decoction used as a wash for sore eyes.

Southern Carrier: Not used.



Asplenium splenicosum Kze., Bonsai Fern

Folk Uses: Plant eaten raw to overcome poisoning from eating several kinds of shellfish in the early part of the monsoon.

Fern, species uncertain

Northern Carrier: Root boiled and the decoction taken internally for women.

Others: The large round green rootstock, but not the scaling, washed with bark of kalaan (*Hibiscus grewiifolia* Hochr.) and carefully shot (*Piper barnesii* Hay. ex Yunk.), a little piece of which (*Piper peltatum* Dingl.) or chewed betel (*Piper betlenum* Lour), and cups of shell cartilage (*Cymbium tessellatum* Schmitz), warmed a little, and applied to a boil or ulcer, which is brought to a head. Also used for rheumatism, and as a plaster on the chest for hemorrhage of the lungs.

Lycopodium clavatum L., Common Club Moss

Southern Carrier: Inserted in the nose to cause bleeding and cure headache.

Thuja koraiensis Nakai, Yew

Folk Uses: Decoction with leaves boiled, and the decoction taken internally for the lungs. Children a purgative not an emetic.

[94] traditional architecture. The child is enabled to receive visitors. But her face [95] the mother must remain in the hut. Fifteen and mother must not go [96] even the room for a year. (according to Frank Hirata, the two boys), after [97] the spouse would take officers.

The child is now given its first name. On this occasion the whole [98] baby is invited to a feast, the name is made public, and the guests receive [99] small presents. The child retains this name until it becomes a member [100] of the Council, when it is given its Council name. This ceremony takes [101] place after puberty has been reached. Since this period the young man [102] gives the first gathered and assumes the full adult name.

[103] When a girl reaches puberty she must stay in the shed which serves [104] as her bedroom, where she has a separate fireplace. She is not allowed [105] to descend to the main part of the house and must not be by the fire of [106] the family. For two days she must remain motionless in a sitting pos- [107] ture. She fasts during the daytime but is allowed a little food and [108] drink at a very early hour in the morning. After this time she may [109] leave her room, but only through a separate opening. She must not go [110] down to the main room. When leaving the house she wears a large hat, [111] which protects her face against the rays of the sun. It is believed that [112] if the sun should shine on her face her face would suffer. She may [113] grind berries on the hills but must not enjoy even the view or see [114] a whole year. She must not eat fresh salmon, she she could but [115] the season or her middle would be transformed into a long tusk. She [116] must eat dried game or eat meat (see Frank Report of Committee, [117] p. 140).

[118] If a young man wishes to marry a girl he goes, accompanied by his [119] friends, to the house of the girl's father and asks his question. His [120] friends very loud and grossly, and if the father accepts the suit he [121] sends out a young man, who receives the loud and grossly and serves [122] them into the house. Sometimes the father does not accept the offer at [123] once. In such cases the young man may repeat the same ceremony until [124] he is finally rejected or accepted. After the time of the marriage has [125] been agreed upon between the contracting parties and the day preceding [126] the marriage has arrived, the young man invites all his people to a feast, [127] during which he makes them to be present on the following day. [128] He sends a number of men, generally from twenty to thirty, and they [129] continue to come him. On the following morning they assemble and [130] accompany the bridegroom to the girl's house. They sing vocally and [131] two of the very finest. All of them have their faces painted red. Finally [132] they enter, and the bridegroom gives a large amount of property to the [133] girl's father. Then the girl leaves her parents and goes to the bride- [134] groom, bringing with her a large amount of property which has been [135] given to her for this purpose by her parents and relatives. She is now [136] given by the bride and other members of the best quality and therefore [137] presents among her relatives. This is repeated after some days. All [138] the gifts to the bride and her relatives is repaid to him with interest. [139] A rich girl with many horses or slaves loses the amount given to the man. [140] At the time of the marriage the bride's father may produce the groom to [141] give him his blessing or curse as the case may be. [142] The children may belong to the father's or mother's gens, as the parents [143] may choose.

[144] In case of a separation the wife retains the amount of purchase [145] money. The children may stay with either parents, or part of them may

go with the mother and girls with the father. The choice is left to the parents and children.

When a person has died, the corpse is washed, has the principal end of the thumb tied together, and the eyes folded over the face. The nose, mouth, and ears are stopped with cotton. The corpse is then placed in a box, and the latter is often fastened with screws. The box is then placed in a hole in the ground, which is not a grave, about two feet deep. The box of the deceased is usually embraced, that of his property and gifts from his friends are deposited near the grave. The bodies of the deceased are buried. The coat-tail of a deceased relative, which also shows how many relatives have died, is then placed on the box, and the latter is covered with earth. This objects are generally placed on the coffin. Frequently these are placed on the coffin. The number of these which are also deposited by the family depends upon the number of deceased relatives. After the burial for the use of the deceased is thrown into the fire. This is repeated frequently during a prolonged period after the death has occurred. Sometimes the friends of the deceased partake of a meal a little food is thrown down at a place between the fire and the door, where the deceased, the latter usually the house of the dead, is followed in by.

The hut of a deceased must be protected against the evil of the deceased. His male relatives cook a dinner-feast into the ground at each corner of their huts. After two days these are thrown to the swine. Sometimes male men early and go into the woods, where by stick food is thrown-feasts into the ground at the corners of a square. Which they [775] obtain themselves by hunting, they bathe with water-kindness. They also cook a meal, after consuming this share, they and boys and girls through the clothes, following the course of the sun. On they do on four subsequent mornings, offerings are made every day. Sometimes [765] are then cast down. The last time they take off a look. If they [302] should not observe these regulations it is believed that they will dream of the deceased. Widows when mourning commit themselves with dirt or stones.

The mourning regulations for a widower or a widow is especially strict. For the first day he (she) must fast, and must not speak a word, after the meal with a husband would for a hand on to mouth of the offenders who would thus die. They must not go out water, and are forbidden to wash or use ointment for a whole year. In the same length of time they must not eat fresh herring or chicken. If they and widows obtain themselves in the same way as other persons. These [324] [322] widows are considered outcasts, and must not fall on evil ways.

Every time after the death of a wife or subsequent grief the mourning relatives invites the whole tribe to a potlatch. On this occasion he sings [765] a mourning song for the deceased and gives away presents; his guests [556] in turn promised to see that the widower or widow is not the worse in giving away the house of the deceased.

Burial on Scaffolds

The mythology of the Haida tribes greatly from the mythologies of the other tribes of the North Pacific coast. It is impossible to say as [773] [171]